THE PACIFIC

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PACIFIC

THY HEAVENLY MEASURE.

Not with our earthly, but Thy heavenly measure
Mete Thou our store!
Unto us give Thine own abundant treasure,
Pressed, running o'er.

The manner of Thy loving grace and pity
We leave to Thee:
High as the heights of Thine eternal city
Thy mercies be.

—Clara Thwaites.

THE PACIFIC

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MORE OF THE MISTAKES OF THE THEOLOGIANS.

In an article in The Pacific two weeks ago there were set forth some of the errors into which theologians had drifted in the past through acceptance of the dictum of Augustine that nothing was to be accepted save on the authority of the Scriptures. It was shown therein that again and again in its warfare with science theology had been worsted. Often, of course, the scientists have been too dogmatic, and a great deal at one time and another proclaimed as science has been found later to have had no foundation in fact. It behooves both the scientists and the theologians to refrain from dogmatism.

Reviewing still further the mistakes of theologians, attention is called at this time to their attitude toward the question of the antiquity of man.

For centuries it was held without exception in the church, upon the absolute warrant of Scripture, that man was created from four to six thousand years before the Christian era. Augustine was as pronounced on this as he was as to the antipodes. Belief in a longer duration for the earth than six thousand yeears was contrary to Scripture, and therefore a deadly heresy. Luther said in the 16th century: "We know on the authority of Moses that longer ago than six thousand years the world did not exist." Melancthon figured it out exactly that the date of creation was 3963 B. C. A century later Dr. John Lightfoot, one of the Westminster divines, a great Hebrew scholar, connected with the University of Cambridge, was still more exact, declaring that man was created by the Trinity on the 23rd of October, 4004 B. C., at nine o'clock in the morning. In the next century Adam Clark, the great commentator, whose attainments in oriental literature and biblical knowledge secured for him the degree of LL.D., from St. Andrews University, declared that "to preclude the possibility of a mistake the unerring Spirit of God directed Moses in the selection of his facts and the ascertaining of his dates."

The discoveries in geology lead scientists to declare now that man has been on this earth from one hundred thousand to two hundred and fifty thousand years—some indeed venturing on to five hundred thousand. But be this as it may, no one any longer is rash enough to claim that six thousand years at all approaches the duration of the earth and the antiquity of man.

In support, however, of the old chronology men have not only been branded as infidels and heretics, but writings against its acceptance have been burned and opposers have been thrown into prison.

A few lines from Cowper will show how geologists were regarded by the church even in the latter part of the 18th century:

> "Some drill and bore
> The solid earth; and from the strata there,
> Extract a register by which they prove
> That He who made it, and revealed its date
> To Moses, was mistaken in its age."

Compelled thus, as the church is, to admit the errors of its great theologians in chronology, it is suggestive to note how many persons yet stand for the theory of Scripture inerrancy.

As to chronology the utmost the upholders of the doctrine of inerrancy can do is to declare that it may be lengthened as much as may be necessary by the supposition that some links are omitted in the chain of genealogy. Conant says that there is room for a hundred thousand years if necessary.

As to this effort to bolster up the doctrine of inerrancy we quote Professor William Rice North of the chair of geology in the Wesleyan University—from his book, Christian Faith in An Age of Science": "It must seem to a mind unbiased by dogmatic prepossessions that those exegetes use words in a peculiarly accommodating sense. It is quite intelligible that a writer who was inerrant might have complete information in regard to a line of genealogy, and might describe one person as the son of another when he was really his grandson; and it is quite possible that many, if not all, of the names mentioned in those genealogical tables may be names of actual persons who were in one hereditary line, though various links in the chain of the generations have been omitted. Such a genealogical table, as the work of a writer capable of error and possessed of incomplete knowledge, would be perfectly intelligible. But when a learned exegete tells us that an inerrant writer can declare that a man lived an hundred and sixty and two years and begat his great-great-great-grandson, the common mind is left wonderingly to inquire whether words have any definite meaning or not."

It is remarkable how essential to some persons is the doctrine of the inerrancy of Scripture, and of such an inspiration as would make it absolutely inerrant. Writing concerning inspiration, the Rev. Dr. A. H. Strong, the eminent Baptist says, in his "Systematic Theology," that it was only because Jesus knew that inspiration would assist his disciples that he was wholly unconcerned about the commitment to writing immediately of what they heard and saw. We do not believe that we do Dr. Strong an injustice when we say that his theory of inspiration implies such supernatural direction as to make inerrancy a logical conclusion if such inspiration be granted.

If such inspiration be a fact what reason has the

church today for not asserting as did Augustine fifteen centuries ago, "Nothing is to be accepted save on the authority of the Scripture, since greater is that authority than all the powers of the human mind?"

ASSIMILATION WITHOUT AMALGAMATION.

In our review last week of Dr. Sydney Gulick's book on "The American-Japanese Problem," mention was made of the fact that Dr. Gulick is of opinion that the Japanese are assimilable. No one can read the book and fail to come to the conclusion that there is good foundation for this judgment.

A correspondent is quoted as saying: "The essential objection to my mind to having Japanese in this country is that we should not take into our midst a people with whom we cannot amalgamate." The reply is: "Amalgamation is not a necessary consequence of having them here, and complete assimilation can take place without intermarriage.

Dr. Gulick, however, considers the question of amalgamation, and shows that this is possible, and without detrimental results.

He states that the intermarriage of white people and Japanese is not analogous to that of the whites and negroes.

"Caucasians and Japanese are much closer. The Japanese race already contains considerable white blood. Many a Japanese of high social rank could easily pass for an Italian or Spaniard. Furthermore, the two races have lived under the same general climatic conditions for over two thousand years in the North Temperate zone. Their general courses of civilizational development, likewise, have been strikingly parallel. Both have experienced no little social discipline—if anything, the discipline of the Japanese being more severe than that of the European. Both possess highly developed industrial and political institutions."

In actual experience the results are what we should expect. "The offspring of mixed marriages are oftentimes practically indistinguishable from Caucasians. . . . The mental ability also of the offspring of Japanese and white marriages is not inferior to that of children of either race."

Dr. Gulick cites many instances of unobjectionable marriages between Japanese and Caucasians. The wife of Viscount Oaki is a German. One of his daughters was married recently to a German baron, and has taken permanent residence in Germany. Captain Brinkley, editor of the Japanese mail, a resident of Japan for more than forty years, had a Japanese wife, and they reared successfully a fine family of boys and girls.

However, Dr. Gulick does not recommend the marriage of our people with the Japanese. Such marriages he regards as undesirable generally, and says that only in exceptional cases,—as our lives and theirs are now constituted,—can there be with such marriages happy homes.

Taking the case of a young Japanese coming to this country, getting a thorough education here, and settling here for life, adopting, as some do, all the American ways "the question of a happy marriage would then depend on the personal qualities of the couple and on the acceptance by her family and social circle of her Japanese husband."

Dr. Gulick's study of the question of assimilation leads him to conclude: "Were the social assimilation of races dependent on intermarriage, the outlook for the United States would be indeed foreboding. Such, however, is not the case. It proceeds independently, for it is a matter of social inheritance and is transmitted entirely through social relations."

Can Americans assimilate the Japanese? Dr. Gulick shows quite conclusively, it seems to the present writer, that they can if they desire to do so. If they do not wish to do so—well, then, let not this be forgotten: Righteousness, justice, and good-will in racial and international relations are the only possible grounds on which the human race can go forward.

Frequently it is urged against the Japanese that in the event of war they would go with the mother country. As to this Dr. Gulick says: "Japanese leaders in discussing this question frankly, say that those Japanese who become citizens of another country should, in case of war, fight for that land even against their own mother country."

Reference is made to an address in Honolulu by Mr. Hattori, one of the Japanese commissioners sent to this country last year to study the California problem. The Honolulu Friend, in a report of his address, stated:

"He made four most impressive and striking points: first, every Japanese in Hawaii should be true to his fatherland and unswerving in his devotion to his emperor; second, every Japanese settled here in permanency should become an American citizen if possible; third, such a change of allegiance is not evidence of loss of patriotism and will entail no injury to one's national individuality. Indeed, it will broaden that individuality into true cosmopolitanship. Such an honorable change of citizenship only argues a higher patriotism, while the deeper the patriotic devotion, the better fitted the man will be for citizenship in another country; fourth, if after change of allegiance from Japan to America, war between the two nations should come, the truer the Japanese, the more valorously he will fight for America, thus exemplifying the genuine spirit of honor which Japan inspires in her children."

Daily papers on the coast gave only the first statement made by Mr. Hattori. Such a report was outrageous. But that is characteristic of considerable of the "journalism" in California. We put the word in quotation marks because it is not proper to call such reporting journalism.

THE WATER RIGHTS OF THE YAKIMA INDIANS.

The last annual report of the Indian Rights Association states that the Yakima Indians are entitled to the use of water free for not less than 65,000 acres of their 120,000 acre allotment. Their lands are worthless for agriculture without water for irrigation. The Reclamation Service has been hostile to the interests of the Indians, and urged the limitations of free water to less than 12,000 acres. The Indians refused to accept the terms offered them, also a later proffer of free water for 20 acres each. A joint commission appointed to investigate fully sustained the claims of the Indians.

During the hearing on this question there were some very dramatic incidents, Klickitat Peter, an aged and veteran defender of his people, was present at the council with Governor Stevens in 1855 in the Walla Walla valley. He went before the recent commission and told how in 1855 it had been promised that their rights would be maintained:

"As long as the sun is still in the sky; as long as the streams are full; as long as yonder mountain is still there, as long as that sun and that mountain and as long

as the streams run, so long your rights will be maintained and supported for you.

"We red people never made a law that the water was ours, but Governor Stevens made that law that the water was ours and everything connected with it. But we never had any idea that after awhile, in the future we would be contested over these water rights. The sun has perhaps died; maybe the streams have gone dry; maybe that mountain has gone out of existence is why we are having some little trouble. But they are still there yet."

Oh, the shame of it all! Clear across the continent stretches a trail of dark and dubious dealing with the red man.

CHURCH FACTIONS IRRECONCILABLE.

The Pacific has refrained from comment on the troubles in the First Presbyterian Church of Oakland. What is said at this time is not to side with one faction or the other, but merely to express the judgment that they are irreconcilable. If Dr. Goodspeed should resign again from the pastorate and his resignation be accepted, peace would not ensue. It has been plain to many outsiders for some time that the majority and minority factions in the church can not work together. It is folly for the minority to retain their membership any longer. The only wise course to be pursued is for them to organize another church or scatter into other churches already in existence.

The majority faction offered recently to the minority the new church property if they would agree to pay to the former one hundred thousand dollars and give them also the Harrison street lot. Their plan was, then, to build a new house of worship on that or some other lot. The offer was declined.

NEWSPAPER MAKING.

The University of California has announced a summer school course on journalism and newspaper making. It will be conducted by Merle Thorpe, professor of journalism in the University of Kansas,, who has had all the practical experience necessary to qualify for such instruction.

The letter of announcement, after stating the nature of the course, gives this additional statement:

"And since the moral and public responsibility of the newspaper and of every man who has to do with its making is regarded as one of the great social problems of today, there will be study of the right-and-wrong of journalism, clean advertising and tainted, honest telling of news or its suppression, what is fitting in the chronicling of crime and scandal, the question of partisan color in the news columns, the contrast of the newspaper as mere moneymaker or as foremost advocate of every worthy cause and first citizen of the community."

We suggest that a special invitation to attend be sent to the management of the San Francisco daily papers. There is wide scope for improvement in San Francisco journalism.

There seems to be on the part of the management of some of these papers a perpetual study as to how far they can transcend all honesty and decency in reporting and not damage their papers as mere money-making concerns.

Anything which touches and influences life as the daily newspaper does should be on a somewhat higher plane than that to which the San Francisco papers have attained. Men at their head should be moved as to various features as the Chicago Record-Herald was recently when it cut out all liquor advertisements.

PACIFIC COAST NOTES.

Sunday the 17th of May has been fixed on as "Go-to-Church Sunday" in San Francisco and other bay cities.

The Rev. Hugh Elmer Brown of Pilgrim Church, Seattle, said to his people after his return from California: "Your minister had a busy but glorious time in the Golden State.."

In the recent conference of college students at Pacific Grove ten very promising young men volunteered for the ministry, and fourteen others are likely to do so ere long.

The Christian Endeavor Society in the State Reformatory at Monroe, Washington, has 89 members. One young man who was formerly president is doing good work now in the campaign in Oregon for state-wide prohibition.

Dr. Ng Poon Chew, the Chinese editor and lecturer, has been working in the central states for several months under the auspices of the National Reform Association. He is expected in San Francisco soon, but will go East for July and August.

Giving his impressions of the recent Efficiency Campaign in Washington, the Rev. Dr. Sydney Strong remarks: "I came back with a high regard for our tireless superintendent, Rev. W. W. Scudder, who is one of our great citizens, constructive in ability, perseverance, optimism and catholic spirit."

At Pullman, Washington, the Congregational and Baptist churches have federated and worship under one roof. A note in the last number of the quarterly published by our Washington conference says: "So far the experiment is successful. The movement may widen and in time other churches be added. The end in view is worthy of encouragement."

The Panama-Pacific Exposition managers announce that the demand for space in human welfare exhibits, to be placed in the Palace of Social Economy and Education, has been so heavy that arrangements are already being made for the overflow. Nearly three-quarters of an acre more will be necessary to provide room for the exhibits that have been culled from those for which application for space was made.

Among the great religious displays at the Panama-Pacific Exposition will be a reproduction of St. Peter's Church in Rome, which the Catholics will construct at a cost of a quarter of a million dollars. The Protestants are to have a building in the form of a Bible, "open, standing on end, and with the entrance at the back of the book." It will be surmounted by a cross-crowned tower. The cross will contain an electric light text.

Long Beach is one of the best "Church cities" on the Pacific Coast. The Presbyterians, Congregationalists and Methodists have strong churches there, and many other denominations are well represented. In the last year the First Methodist Church has received more than two hundred new members. Recently two hundred and fifty persons were dismissed to form two new churches, and the membership yet counts up to seventeen hundred.

The Christian Statesman reports Mr. W. H. Thomas, a superior court judge in California, as saying: "I think

the National Reform Association is doing one of the grandest works along constructive education of any institution with which I am acquainted. I really believe that God in his own time will make our nation Christian in fact as well as in name; when the Bible will be permitted a place in the public schools of our nation, and when the text-book of the Great Teacher will be really and truly the foundation upon which all legislation rests. God bless you all in your splendid undertaking."

The last number of Congregational Washington, the quarterly published by the Washington Congregational Conference says, under the caption of "Oakland Captures Dr. Van Horn": "The First Church of Oakland, Cal., has persuaded Dr. F. J. Van Horn to accept a unanimous call to its pastorate. The Oakland church, where Dr. Chas. R. Brown ministered for thirteen years, has on hand the problem of a new edifice, and with Dr. Van Horn as its leader will have the benefit of his wide experience in church building. Plymouth Church, Des Moines, Iowa,, and Plymouth of Seattle, are monuments to Dr. Van Horn's skill as a church builder. For eight years Dr. Van Horn has been the honored pastor of Plymouth, of Seattle, our largest church in Washington, and having one of the best equipped church plants in America. He has led the church through the stress and strain and trying experiences incident to the erection of such a plant. He is a preacher of the highest order, and has given himself freely to the missionary and evangelistic enterprises of the whole Conference. He will be greatly missed in Washington."

The Pacific Unitarian makes complimentary mention of our recent editorial on "Dangerous Daily Newspaper Declarations," and bases on it a good editorial of its own, from which we make the following quotation: "It is doubtful if any more demoralizing articles ever appeared in a paper purporting to be decent than a series purporting to be an autobiography of a fallen woman. Charity is a virtue, but if it compels publication of revolting details of wading through a pool of vice, for no apparent purpose than exposure, it becomes a vice. Society has its faults and weaknesses, but if in proof of them it is assumed that moral responsibility does not exist,—that the individual malefactor is blameless—irreparable injury is done. There seems to be a great readiness to charge all wrong-doing to some vague source, some irresponsible something that we call society. Individuals are held blameless and must be greatly encouraged in lawlessness. We catch a glimpse of this in the street harangues that incite those who are suffering from misfortune or misdeeds, to possess themselves of property that they are told really belongs to them, since all property is created by labor and belongs to the laborer."

At a recent Christian Endeavor service in the penitentiary at San Quentin, Paul Brown told of the death in far-away Africa of Tom Hannay. Writing of this in The Christian Endeavor World Mr. Brown says: "It was the regular Christian Endeavor service that followed the church hour, when the main thought had surrounded the life of Tom Hannay. First of all, a negro came forward and gave himself over in full and complete surrender to the Lord. Before the meeting closed nearly a dozen of the men arose, and in outspoken testimony either accepted Christ as Savior or made an out-and-out surrender of their lives to Him. In addition to this, the final call for decision brought nearly every man in the room to his feet. I have not been in a more wonderful meeting for years. The life of our Tom certainly meant much to these men in prison, but his death seems already to be meaning much more. He, being dead, yet speaketh. Tom Hannay was born in Glasgow, Scotland, in 1873. He was converted at a Christian Endeavor open-air meeting in Berkeley. He worked among the men on the Los Angeles aqueduct and brought many to Christ. From 1911 to 1913 he was field secretary of the California union. He died on February 7, 1914, at Kijabe, British East Africa."

When Occidental College, Los Angeles, conferred recently the degree of LL.D. on General Secretary Shaw of the Christian Endeavor Society, President Baer said: "Graduate of the College of Hard Knocks, more at home in your shirt-sleeves than in cap and gown, without academic degree, the world has bestowed upon you the degree of M. S., Master of the Situation. By unanimous vote of Occidental College I have the great pleasure of conferring upon you the degree of Doctor of Laws." An editorial writer on The Christian Endeavor World comments as follows: "These words indicate one of the most inspiring features of Dr. Shaw's career. Starting out in a cotton-mill, with no education except a partial course in the public schools, with no training save his experience as salesman in a carpet-store, he has made the most of every opportunity that has come to him, has read wisely, listened carefully, and thrown himself whole-heartedly into many forms of manly service. Thus he has made of himself one of the most forceful and attractive of public speakers, an able writer, and an executive of masterly power. Dr. Shaw often says that he owes to Christian Endeavor all that he is. Undoubtedly this is the truth. Our society has been his training-school. It has been his forum, his workshop, his university. He is a "graduate of the College of Hard Knocks," but still more is he a graduate of the Christian Endeavor Polytechnic. Such a life is an inspiration to all men, and especially to the young. It shows what each may make of himself or herself, under circumstances however unfavorable."

The Christian Statesman, the official organ of the National Reform Association, comments as follows on the career of the Hon. Fred T. Dubois, who is an anti-Mormon Church candidate in Idaho for the United States Senate: "Mr. Dubois has had a most picturesque career. He is a son of Jesse K. Dubois, who was a close friend of Lincoln. Fred Dubois was graduated from Yale. He was sent to Idaho as United States Marshal. There he acquired national fame because of his relentless warfare against Mormon polygamy and disloyalty. He procured the adoption of a test oath provision in the State constitution of Idaho, to prevent adherents of a polygamous and disloyal church from voting or holding office. After serving two terms in the national house of representatives, he was elected United States Senator in 1891. In this position he was recognized as a leading authority, in the public life of the times, upon the Mormon question. When the Mormon chiefs surrendered, Dubois accepted their word of honor. As much as any other of their old political antagonists he was responsible for the composition and the treaty of peace. But at the first opportunity, in 1897, the Mormon priest politicians avenged their secret hatred. They were instrumental in defeating his re-election. In 1901, again he went to the United States Senate after a spectacular battle, in which Mormon legislators broke their personal pledge

and violated their convention instructions by voting against him. He served this second term with great ability, coming into general recognition as a statesman of spotless integrity. But the Mormon church was determined to have him out of public life. While he was leading an attack upon Apostle-senator Smoot at Washington, the church planned and executed his political overthrow at home. He was retired from the Senate in 1907. Now he returns to the fray. The issues involved are nation-wide. The fight of Dubois out in the Mormon kingdom is part of the crusade which patriots and Christians are making against the Mormon treasons and the Mohammedan harem system of the priests."

Under the caption "Beware of Wolves" the California Christian Advocate warns against some of the teachers and teachings endangering the Church: "It is a constant source of surprise that many people who thoroughly believe in the teachings of Jesus Christ and in their literal interpretation seem to be unaware of many of his warnings. There probably has never been a time when there were more wolves in sheep's clothing trying to disturb and distract the lambs of the Christian fold than at the present time. These wolves profess to be the only illuminated disciples of Jesus Christ, and yet they never hesitate to use deception to lead people to their way of viewing the interpretation of Scriptures. At the close of a denominational gathering in one of our great cities the other evening a man appeared with a bundle of papers. The title page was as follows: 'The Bible Students' Monthly, International Bible Students' Association, Publishers.' On the second page will be found these words, 'An independent unsectarian religious newspaper specially devoted to the forwarding of the Laymen's Home Missionary Movement for the glory of God and good of humanity.' Most people will read that without realizing that the purpose is deception. Following the great world-wide Laymen's Mission Movement, a few people formed an organization under this name with the adding of one single word, 'Home,' thus making use of the cloak of this great international movement among laymen. It proceeded to circulate literature and send out lecturers under the name of 'unsectarian,' yet it represents one of the narrowest sects in the United States which is seeking to propagate its views. It seems not to be so much interested in gathering men out of the world as to proselyting in other denominations. Pastors in our churches have received letters from this organization offering the services of lecturers who are teaching doctrines contrary to those held by the general Christian church and especially of our denomination." The publication mentioned herein is the one which was distributed as people were coming out of the Scottish Rite auditorium at the time when the addresses on "What We Believe" were given.

THE CRUSE.

To hearten you, let this be brought,
A little cruse—the Cruse of Thought.
Wherein shall close compacted be
These essences: first purity,
Then love, the love of beauty, then
Hope, and a faith in God and men;
And for your dear and daily use
Keep deep within your heart the Cruse.

—Clinton Scollard.

CHRONICLE AND COMMENT.

The wife of ex-President Taft has become a member of an anti suffrage association in New Haven.

In one hundred and fifty colleges and universities there have been liquor problem study classes during the past year.

Muncie is the largest city in Indiana that is without saloons. They were voted out recently by a majority of 465. Muncie has about 30,000 popuation. In 1887, when natural gas was discovered there, and the place had about 7000 population, the present editor of The Pacific bought an interest in a weekly paper and established a daily in connection with it. One of the agreements with the man who was to be his partner was that liquor advertisements carried theretofore in the weekly should be excluded therefrom and from the daily.

Far-seeing friends of the liquor traffic are endeavoring to get betterments in the business. For instance Bonfert's Wine and Spirit Circular says: "Whether prohibition is right or not, time will tell; but it seems to us beyond question that we have reached a period when we must awaken to the fact that we have beeen losing our fights because we do not properly understand public sentiment. The American bar-room is looked upon by the average man and woman as a menace to the welfare of society." A clean-up will not satisfy. The saloon must go.

Methodism is twenty per cent weaker in New York City than it was ten years ago. Calvary church, the largest of all, is threatened with extinction because negroes are buying and occupying brown stone fronts all around it. An article in the Boston Transcript states: "Well-to-do Methodists prefer to go over to stronger Episcopal parishes rather than establish and maintain parishes of their own; and adoption of Episcopal ritual, including vested choirs, is said not to have helped conditions materially. There has been some improvement within the past two years, owing, it is claimed, to a pronounced evangelistic policy which Bishop Wilson, the resident bishop during this quadrennium, has inaugurated. Methodism in New York is not of the wealthy classes, however, and Methodism of the country is being asked to come to its relief with money and workers. The claim is made that effort expended there counts for more than elsewhere. Methodists admit that other bodies, appealing to the West for aid for New York, have failed to get it, but they are putting their own plans to the test."

The Christian Evangelist, St. Louis, remarks: "For some years past there has been some criticism of many of the theological seminaries of this country, on the ground that they were merely theological museums where antiquated theology is taught callow youths to qualify them to preach dry-as-dust sermons and to ponder much on other-worldliness. A change is rapidly coming over the curricula of many such seminaries. Under the leadership of Dean Charles R. Brown, Yale Divinity School has recently employed Prof. Henry Bush Wright to give instruction to her students in doing religious work. Here is an example worthy of following. Some of our own institutions could profit in this direction. Let young men be well prepared for their work as leaders in the church. Yale

has broken another precedent in that a layman, Mr. George Wharton Pepper has been elected to deliver the lectures on the Lyman Beecher Foundation. He will follow in the footsteps of such great preachers as Henry Ward Beecher, Phillips Brooks and John Hall and other distinguished pulpiteers. It is a hopeful and encouraging sign when the church can command the services and abilities of her leeading laymen in her great ministry to men."

A UNIQUE FEATURE OF SALVATION ARMY'S WORLD CONGRESS IN LONDON.

One of the features of the World's Congress of the Salvation Army, to be held in London in June, will be the presence of many thousands of children representing all nations and all belonging to the "Young Soldiers' Bridage," Col. J. E. Margetts, national secretary for the young people, will be the "father" to eighty youngsters who will represent the United States. These range in age from five to sixteen, and will accompany the other delegates who sail on the Olympic, May 31.

A singing brigade consisting of the best infant talent available will attempt to take London by storm. They will march through the streets of the British metropolis carrying American emblems and singing songs composed for them by American salvationists. They plan to serenade the Lord Mayor of London, the American Ambassador, and, if possible, give Buckingham Palace the benefit of a vocal entertainment.

Among the young "soldiers" at the Congress will be a contingent from Dalny, Manchuria, territory recently wrested from Russia by Japan. Staff Capt. Palmer, who is now associated with the Mid-Western social department, and has his office in New York City, was among the first to plant the colors of the Salvation Army at Dalny. This field is now under the direction of local officers, and the work among the children has prospered. A number of corps have been established in Manchuria, and the children appear particularly aggressive.

Another contingent of children will go from Tokio. They will wear their native costume, and will sing Salvation Army songs in their native language. India will also send a contingent, under the general care of Commissioner Booth-Tucker and his staff. They will be robed in their native costumes and walk in the big parade with other Asiatics. Chinese children from Hongkong, Foo-Chow, and other parts of the Celestial republic will likewise attend.

Every section of Europe will send delegations, and so will Australia and New Zealand. The New Zealand officers are trying to lend additional variety to the Congress by taking with them a contingent of Maori children. There are few of these aborigines in existence today.

Juvenile Swedes, Norwegians, Danes, Germans, Dutch, Finlanders, Swiss, Russians, Italians, French, and Slavs will attend by the hundreds, attired in costumes of the ancients of their respective countries. They will bring singers, and many of them will perform on musical instruments peculiar to their people. A children's bagpipe brigade will be Scotland's specialty.

"Those who attend the congress will see in the children the future Salvation Army," said Col. Margetts. "These have all been dedicated to the work by their parents. They were given to the Salvation Army as soon as they came into the world, and when they were old enough each made a profession of faith which we hope will be vindicated by their future conduct."

BOOK NOTICES.

THE REAL BILLY SUNDAY. By Elijah P. Brown. In this book by "Rams Horn Brown," is the story of the life and work of William Ashley Sunday—the Baseball Evangelist. Beginning with his birth and boyhood it conducts the reader down through the remarkable career of this remarkable man. The author says that the book is not sent forth as a defense of Mr. Sunday; that he needs none, that the Master whom he serves has put his seal upon his labors in a way to make all people take notice. The book is put forth that through it many may come to know the real Billy Sunday and how wonderfully the Lord is using him. **(F. H. Revell Company, New York; $1.15 postpaid.)**

BEACON LIGHTS OF PROPHECY. By Albert C. Knudson. These interpretations of Amos, Hosea, Isaiah, Jeremiah, Ezekiel and Deutero-Isaiah, are intended primarily for the preacher and layman, and not for the professional biblical scholar. The author who is a professor in the Boston University School of Theology, states in the preface that what is aimed at is a vital interpretation of the prophetic movement and especially its six great literary representatives. The main conclusions of modern biblical scholarship are assumed, and occasionally stated, but not discussed. The book is a valuable one, affording to the average man and woman the finest insight in brief into prophecy of which we have knowledge. The 55 pages on "The History and Nature of Prophecy" are full of illumination; and when the author comes to a study and presentation of the prophets named they stand out as great religious teachers concerning whom all students of history desire to be informed. The author aptly says: "Prophecy is the supreme gift of Israel to the world. There is nothing comparable to it in the religious history of mankind. Other peoples have had their great religious teachers: the Hindus their Buddha, the Persians their Zoroaster, the Arabians their Mohammed. But nowhere do we find a succession of men extending over several centuries of time, who entertained such lofty conceptions of religion, devoted themselves with such passion and power to the realization of these conceptions, and contributed so much to the permanent moralization and spiritualization of religion, as did the prophets of Israel. These men occupy a unique place in religious history. To them more than to any other group of men the world is indebted for its richest and noblest spiritual treasure." **(Eaton & Mains, New York; $1.25 net).**

THE BALKANS—A LABORATORY OF HISTORY. By William M. Sloane. The author, who is professor of history in Columbia University, has long been an accepted authority on questions relating to the near East. He was in Europe during the recent upheaval, and thus was able to study the situation at close range. His book presents the political, social and religious problems of the hour as the Balkan states must face them. He remarks in a prefatory note: "In prophecy it does not indulge because the experiments making in the historical laboratory are absolutely without previous indication or trial, and the elements entering in are difficult beyond measure to define. Should, however, the outcome be a second federation of the young Balkan

states, including all six, even a temporary federation of some stability, a new epoch of European history will have begun. The fate of Constantinople and the Straits will be in its hands. There will be forced upon Western Europe some kind of closer union for protection against a hostile invasion of inferior civilization composed of Slavic stock, Greek Catholicism and Oriental government. Incidentally, Islam and its system will disappear entirely from Europe, and the Mohammedan peoples in Asia and Africa become the subjects of a bipartite Christendom. Pan-Slavism will be relegated indefinitely to the limbo of other phantasms evoked for dynastic purposes." The first two chapters of the book are devoted to Turkey and European Politics and to Turkish Rule under Abdul Hamid. The Balkan nations are sketched and there is graphic presentation of the Revolution of 1908; then follow the formation of the Balkan Alliance, The Latest War, The Six Powers and Balkan Wars. The book is a thoroughly illuminating one, valuable for an understanding of the present situation in The Balkans and as an aid to help to an understanding of important developments sure to take place in that land in the near future. (Eaton & Mains, New York, $1.50 net.)

COLLEGE STUDENTS AND RELIGION.

Remarkable Interest Shown During Recent Months.

There has been a great interest shown in religious matters by college students during recent months. We condense here an article in the Boston Transcript.

In the first six classes which graduated from Williams College, there were ninety-three men. Among all of these there were only seven professing Christians and in three classes not a single Christian man. When the elder Timothy Dwight became president of Yale he could only find two of the one hundred and fourteen undergraduates who were willing to be classed as Christians. When Lyman Beecher was in Yale the college church was almost extinct, the students were skeptical, and rowdies were plentiful.

By way of contrast look at conditions now. Rev. R. F. Horton came all the way from London to Kansas City to address the great convention of student volunteers for missions. He confessed to his people in England that the magnitude of the movement, the five thousand upturned faces, the energy and enthusiasm of these Christian young men and women fairly took his breath away. To think that 1466 of the finest university graduates had gone out from their number to foreign lands in the past four years, that 40,000 men and women in American colleges were studying missions, and that 156,000 college students all round the world belonged to the Christian Student Movement—this fairly staggered a man who has been to the fore in all modern religious life. When the fifteen hundred, who have offered themselves and who intend eventually to go out as missionaries, gathered on the floor, Dr. Horton told his London Congregation: "It was one of the most moving sights I have ever seen. It was difficult to repress one's emotion as one looked upon their faces, and saw the quiet, steady purpose there, as if they had counted the cost—the strong manhood of America, the intelligent womanhood of America."

Quite as significant from another angle was the recent students' campaign for modern religion in New York city. The college and university students of the metropolis are proverbially indifferent to religion. Not since the days of Henry Drummond have they been so stirred. Among the speakers at the four days' session were Robert E. Speer, Talcott Williams and Dr. C. E. Jefferson, with former President Taft presiding at the Carnegie Hall meeting of 2500 young men and women. The master-mind and general-in-chief of these meetings as well as those at Kansas City was John R. Mott, who declined the post of ambassador to China to lead this work. He spoke on the dangers of indifference," "Temptations and How to Overcome Them" and "Religion, a Matter of the Will." Requests for interviews with Dr. Mott were numerous—and he gave himself willingly till midnight more than once answering questions, solving doubts and strengthening faith.

The most astonishing and profound results in any one college have been seen at Lafayette College in Pennsylvania. President Warfield says that the week of services has marked an epoch in the history of the institution. Not only in Brainerd Hall, the Y. M. C. A. center of the college, were meetings held every night, but in every dormitory and most of the fraternity houses prayer meetings were held spontaneously in the early morning and at noon. "Dad" Elliott spoke to an audience of four hundred men and portrayed the white life of Jesus in most appealing fashion. Two hundred and twenty rose and took a stand for Christ, among them the captain and manager, with nine members of the football team, and the captain and manager with five men of the baseball nine. That the work might be permanent they came forward and laid $1250 on the plate to employ a religious coach, as they put it. One of the most convincing manifestations of the religious revival has been a great moral purpose. Profanity has largely disappeared. Out of the fraternity houses they took suggestive pictures and made a bonfire suggestive of Savonarola in Florence.

From Dartmouth all winter evangelistic teams or deputations have gone out into many of the churches and academies of New Hampshire. In one town the pastor says that fifty people will join the church as a result of the visit. Thirty deputations have gone out, reaching at least 15,000 people in the state. At Colby Academy and Tilton Seminary, the work has been especially effective. Principal Plimpton of the seminary says that in the twenty-three years of his connection with the institution he has never seen the school so moved. It was all so sane and strong.

A most interesting and contrasting testimony has come from a high Turkish official as to the influence of our colleges on students from abroad.. This official, after the first delegation of Turkish students had returned from Columbia wrote that he would like to send more students to America; that the students who went to Paris came back utterly demoralized morally, while those who returned from American colleges had nobler and finer ideals than when they left Turkey.

Again to revert to Dr. Mott and his work. When he and Sherwood Eddy were on their tour among the students in China—in which they had the support of Government officials— they spoke to 35,000 men of the student class. One-fifth of this number signed cards promising to study the gospels, to pray daily for light and to accept Christ as soon as conscience and reason would permit. In some places students walked fifteen miles to attend the services. In most places no building could be found large enough to

hold the vast crowds who came. In several instances special pavilions were erected, and in some cases Chinese officials, not Christians, erected these pavilions at their own cost.

A PROFIT SHARING MINE IN MONTANA.

"Henry Ford isn't the first man to share big profits in a concern and make the lowest wage $5 a day," a six-footer from Great Falls, Mon., said recently in New York City.

"There's a little mining town on the road to Lewistown, up in our state, that could give Detroit pointers just now on this five-dollars-a-day-up pay envelope. The town and the mine got their names from old Doc Kendall—Henry Kendall—who wore whiskers a foot long and snow white. He was first aid to sick horses all over central Montana.

"A good horse doctor made easy money in our country twenty-five years ago. Doc Kendall rode further on dark nights to see a sick mustang than any M. D. would go to see a sick baby. He got rich, and then he bought some mining claims on a mountain of ore up in the gulch twenty or thirty miles from frame houses. It was gold ore, but you couldn't get the gold free without a costly chemical plant.

"Doc Kendall worried over that mountain of ore more than he did over his sick horse patients. But he never quit doctoring horses.

"One day about twelve years ago an agent of John W. Gates dropped in to see Doc. Gates had heard of this insoluble gold mountain that belonged to the busy old veterinary, and with his usual nerve he handed over $50,000 to the doctor and secured an option on the Kendall mountain for one year, the purchase price to be $1,000,000.

"All Montana that knew old Doc Kendall prayed every night that Gates would be a big enough sucker at the end of the year to shut his eyes and hand over the million to good old Doc. It was a lemon in every one's eyes.

"Doc kept on experimenting with a little old German chemist, to see whether the graphite could be neutralized or eliminated. One day it happened, and the little Herr Doctor ran to tell the old horse doctor that the trick was done. They proved it up secretly, so that they knew that large masses of ore impregnated with graphite could be forced to turn out the yellow color by the cyanide process. They hugged each other, and theen the old veterinary got sad, for Betcher-a-Million John W. Gates would surely take up the option, and thus Doc would lose the mountain.

"While all Montana hoped that Gates would, the two Docs hoped that he wouldn't.

"The fatal day came. The hour of noon struck. Not a word from Gates. Surrounded by a crowd of miners and cowboys in the little hotel at Kendall, the white-bearded old horse doctor let out a yell you could hear up the gulch. He threw up his old hat and danced what you call the tango nowadays.

"He yelled, 'Open up the town, boys, open her up! It's on me!' And it cost Doc Kendall all of $5000 to settle the drink bill that was chalked up against him that day. He was a strict teetotaler, too, and wouldn't let a bottle of booze stay on the Kendall mountain.

"When the town got sober and rubbed its eyes, it saw placards up announcing that the Kendall mine would divide its output with its men, and that every one would get at least a five-dollar gold piece for every day's work.

"A miners' hotel was built at Kendall, with clean private rooms for the miners, hot and cold water baths, and a bill of fare equal to the city hotels, served by attractive waitresses. Cozy houses were built for the married men. Prices and goods were furnished so that each miner could end the year with a surplus saved for him of $1500. Doc insisted that in three years each miner would have enough to buy a ranch and settle down a free and easy man.

"Doc Kendall kept on acting physician to sick horses. He only cared for about a million a year out of the mine. The men got the rest in high wages. And Doc was always noted in all that section for the silver dollars he always carried in his big pockets to give to every boy he met."

"NEW FIELDS."

W. H. Morse, M. D.

The Rev. Charles H. Maxwell and Mrs. Maxwell, who have been for seven years in charge of the North Coast churches of the Zulu Mission, and residing at Esidumbini, are at present, while on furlough in this country, at the Hartford Theological Seminary, where they are not only taking advantage of the year's course in the Semniary's Kennedy school of missions, but, as well, are engaged in the study of the Portuguese language incident to their appointment to Beira, Portuguese East Africa, a field which the American Board thinks wise to open, and for which it finds the Maxwel's well equipped. Quite naturally, since coming to Hartford they have attracted the attention and interest which is bestowed on returned missionaries, but beyond this they have gained notice from the fact that they are to be pioneers in a field which hitherto has been uncultivated. People who had never heard of the place are speaking familiarly of Beira, and of the larger and freer religious opportunities offered in her colonies by the new republic of Portugal. From Hartford Mr. and Mrs. Maxwell go to Lisbon to remain six months to perfect their study of the language.

On April 17th, the Rev. Dr. Edward Judson gave an address in Hartford at a union meeting of the city churches, on the work of his distinguished father, Adoniram Judson. The meeting at which the address was given was the Hartford celebration of the Judson centennial, and attracted a large congregation. For ten years the Congregational churches of the city have done work among the Italians, and have a flourishing mission. Among the members are leading Italians, cultured and well-to-do, who, thoroughly interested in church work, manifest a particular interest in missionary work. Hence, it was not surprising that among those who attended the meeting were some of these Italians. Dr. Judson graphically pictured the India of a century ago, and described it as having given forth for centuries an unheard and dismal Macedonian cry, unlike any other, and of a kind no longer familiar to the ear.

After the meeting a good Scotch Congregationalist walked with one of the Italians.

"I take issue with one remark," the Scotchman said. "Here is our Brother and Sister Maxwell about to enter a new field; and is not that Macedonian cry as plaintive as any ever from India?"

The Italian turned on his companion with that peculiar expletive of his race:

"Ish! I grant you, sir, that the cry from India and the cry from Portuguese Africa had a sound full of spirit's melancholy, but—ish—long before, there was another cry of Macedonian tone, and it was not answered, and it is still unanswered!"

"Thibet?" asked the Scotchman.

"Italy!" was the emphatic reply. "Italy. The churches read their title clear to work in Asia and Africa; and Hindu, Turk and African have bowed before the cross. But all missionary effort has been denied the land where that cross is desecrated, where the light of the Sun of Righteousness is perverted, and where the echoes are full of sadness. Years came early, and grew late, and no attention was paid. Finally, on the rupture between the Vatican and Quirinal, our Lord urged upon you the fertility of Italian missionary soil, and you would not heed. What could be more sad than the persistent call to missionary effort in Italy, and the stolid refusal of the Protestant churches to hear?"

"But, see here," said the other, "Italy is no heathen country."

"Ish! You never lived there. You do not know that for centuries the people have been oppressed by a crew of priests of whom every sincere Christian is ashamed. You do not know how we distrust them, how we are victimized, until superstition breeds indifference, so that thousands never approach the sacraments. If that is not heathenism, what is it? We have wanted missionaries. God has asked you to send them, but, O, no! Assam, Beira, and the rest have the call!"

He stopped an instant,, and then continued: "But thank God, there are missionaries to Italy, men who are doing the Lord's work admirably."

"Yes," said the Scotchman, "I remember that when Mr. Roosevelt went to Rome he found missionaries."

"Ish! That is not my meaning! Who come here at the rate of a quarter- million every year? Who but us 'guinnies', 'dagoes'? O, you say, 'The immigration problem!' Nonsense! That is profanity. God brings us here for Italy's sake. Ish! Never thought of that? Sure. He waited until you would not heed the Macedonian cry, and then he began to bring us here. When did the great Italian immigration begin? Right after 1872. Why? So that you, Protestants of the United States, might welcome us with the Gospel, for our sake and for that of Italy. For as soon as an Italian is converted he is anxious to tell others, and he does so. He gets others to church; but, more than this, he is a foreign missionary. His ruling idea is to go home to Italy with the Gospel. He does so. He has opened the new field. God blesses his efforts, for men are converted and missions established by the returning Italian Protestants."

"Well, I declare!" said the Scotchman. "That shows we must be more interested in our Italian missions here in America."

"Sure!" was the reply. "Besides that, there is something else. The priests deprive Italy of the Bible. Thousands never saw one or heard its message. Shoudn't it be a Protestant duty to see to it that when my people return with the Gospel in their hearts, they should have it also in their hands—a supply of Italian Bibles to use in colportage? Imagine missionaries without Bibles! You know it says in Hebrews, 'They of Italy salute you!' In politeness, return the salutation with the printed Word. If not, —well, what? The great day is coming. The 'inasmuch' day. What will you say, now that you see Italy starving for the Word, when our Lord asks, 'When you saw me hungry in Italy, why did you not give me something to eat?' That will be the question to you who refused to hear the cry of Italy for missionaries.

Hartford, Conn.

BIBLES FOR THE ZULUS.

The Work of Missionaries of the American Board.

Thousands of Zulus in South Africa are eagerly awaiting the revised Bible in their language now being printed at the Bible House, New York. The version which they now have, like the revision, is the work of missionaries of the American Board in Natal, who during thirty years translated it book by book, so that the Bible slowly grew, as any living thing grows.

This early work the American Bible Society aided by grants of some thousands of dollars. In 1882 it printed the first complete Zulu Bible at the Bible House. Since then it has shipped Zulu Scriptures to South Africa literally by the ton. Every Zulu who learns to read seems at once to set about buying a Bible or a Testament. The books also wander off among kindred Bantu tribes as far North as Lake Nyasa.

The final revision of this Bible, which is now all but completed, is the work of the Rev. J. D. Taylor of Massachusetts, an Amherst College man, who has been in South Africa fifteen years as a missionary of the American Board. Sentence by sentence, and word by word, Mr. Taylor, assisted by a native purist in Zulu, has gone over the book and the work of other revisers. Expert knowledge of several sciences is requisite in Bible translation. Imagination as well as expert knowledge was required, for transferring the list of accessories of ladies' toilet found in the last verses of the third chapter of Isaiah, into the vocabulary of a belle of the kraals, whose entire equipment consists of some beadwork, a leather apron, and a blanket!

Mrs. Taylor has copied the whole revised Bible on her typewriter for the Bible Society compositors; the proofs are sent back to South Africa for close scrutiny, and when finally returned corrected they set the pressmen at the Bible House free to do their share of this great work.

In 1879 the Zulus were chiefly notorious for having cut to pieces a column of choice British troops at Isandula in Natal. One generation later we find some of them almost as eager for the revised Bible in their own tongue as were the English-speaking peoples to get their revised Bible in 1881. The life of the Zulus has been deeply influenced by the Bible. Noble Biblical conceptions have gripped pagan minds, while many thousands of readers of this book have been changed by learning the Way of life in Jesus Christ.

Come, for I need Thy love
More than the flower the dew, or grass the rain;
Come gently as Thy holy dove,
And let me in Thy sight rejoice to live again. . . . .

THE YUMA RESERVATION INDIANS.

A representative of the Indian Rights Association says in the last annual report of the Association:

"The Yumas have taken a renewed interest in agricultural matters; quite a few of the younger Indians are working on the co-operative plan, and were, at the time of my visit, engaged in clearing their land to get under cultivation. At Yuma the problem is not one of water, but of sufficient land to use all that comes down their ditches. Although the main canal is completed, and carrying an abundant supply of water, the system of ditches and laterals for the Indians is only about half finished. It is hoped that the Indian Bureau will take prompt steps to make these necessary extensions, in order that the Yumas may be given all possible encouragement in their agricultural activities.

"At the time of my visit to this agency, a council was being held, and I was invited to be present and to address the Indians. There was at least a hundred in the gathering. They remembered the efforts of our Association to secure for them allotments of ten acres each, instead of the five acres proposed by the Indian Bureau, and they expressed appreciation for what we had done.

"The main point discussed at this council related to educational affairs. Owing to the former brutal management, the Indians were slow to respond to the call for pupils, and they wanted some assurance of better treatment for their children before agreeing to send them to school. Superintendent Odle stated that he had three children, and he would see to it that the Indian pupils were treated as well as if hey were his own kin. Finally, a formal statement was prepared and signed, by which the Indians agreed to send all children to school between the ages of six and eighteen years; that in case of any running away, the parents would promptly return the pupils to the superintendant, and the matter would be frankly discussed, so that if there was just cause for complaint, a remedy could be applied. The boarding school has a capacity of 180, and the average attendance now is about 150.

"There the 800 Indians on the Yuma reservation, the majority of whom are self-supporting; rations being issued to forty old or indigent members of the tribe. One-third of the Indians are located on their own allotments. Their homes are of a primitive type—thatched or adobe. They cremate the dead, and also burn the house and effects of the deceased, and so long as that custom is practiced, no improvement in their dwellings can be expected."

A MESSAGE FOR THE PASTORS OF CALIFORNIA.

The Church Federation of California, at its recent session in San Francisco, indorsed the Sunday rest bill which is being advocated by the Barbers' Association of California and the Weekly Rest Day League, which organizations are working together in harmony for the same bill. The initiative petitions have been sent to 1300 pastors, including all in the state represented by this denominational paper. If any pastor has not received petitions, let him apply at once to the undersigned and copies will be promptly forwarded. Appoint active committees and push the canvass.

Two years ago the Weekly Rest Day League mailed similar petitions to 1400 pastors and church workers. The required number of 31,000 signatures was not obtained because six out of seven of the pastors failed to have the petitions circulated. As a result of the failure on the part of the people's initiative, the State Legislature refused to pass the bill submitted to them. It will require about twice as many signatures to initiate petitions after next November election. So if the present effort falls short of the required 31,000 names, there will be a dismal outlook for California ever securing a Sunday law. Soon the foreigners will begin to pour in through the Panama canal and increase the difficulties. It is for the pastors of California to say whether this movement shall succeed or go down to defeat.

If the bill is not as drastic as some think it should be, the reason is because the Church has not created a higher standard upon the Sabbath question in the public conscience. In the judgment of the State Central Committee the bill is as strong as the majority of the voters will support at the polls.

Brethren of the ministry, you are a mighty power and in one week's time you could roll up a petition of 100,000 names. We simply ask you to put the papers in the hands of a live-wire committee and urge the people from the pulpit to sign them. We plead with you earnestly, lovingly, in the name of the Lord of the Sabbath and in behalf of thousands of seven-day toilers. Industrial workers and business men are expecting the churches to help them get this law. The Sabbath was made for them. The time is short. What you do, do quickly. The King's business requires haste. Send your signed petitions to the Central Headquarters of your county by May 4th, and not later than May 11th. Pray for the cause. Preach on the subject on the first Sunday of May, round up all the voters which have not yet signed the petition by that date, and take an offering to be sent to the undersigned towards defraying the heavy expense of the initiative petition and the state-wide campaign which should be vigorously waged till election day.

Yours for a better Sabbath,
WEEKLY REST DAY LEAGUE.

NOTES AND PERSONALS.

Next Monday the Rev. Dr. Ostrom, the Evangelist, will speak at the meeting of the Congregational ministers of San Francisco and vicinity.

Not less than 160 new members were received into the Congregational churches in the San Francisco bay cities Easter Sunday. Our statement last week of the number received by the First Church of Alameda should have been sixteen instead of ten.

The Rev. W. A. Tenney of Oakland, a pioneer Congregational minister on the Pacific Coast, passed into the other life, on Monday of this week at the age of 86. Mr. Tenney's life here was a very serviceable one. Next week The Pacific will have some survey of it.

On Thursday, April the 30th, at 3:30 p. m., the Commencement Address, Pacific Theological Seminary, will be delivered by the Rev. Morris H. Turk, Ph.d., associate pastor of the First Congregational Church of Los Angeles. The exercises will be in the First Church of Berkeley.

ANNUAL MEETING OF THE SOUTHERN CONFERENCE.

The programs are now out for the annual meeting of the Southern California Conference, to be held with the

First Church of San Diego from the 11th to the 13th of May. The sermon is to be by Rev. John M. Schaefle of the Pico Heights church. Tuesday morning is to be given over to the work of our own Conference, and the afternoon to the work of the denomination at large. Education, as befits our Congregational heritage, will occupy two sessions, Tuesday evening and Wednesday afternoon. Social Service will be the theme of the Wednesday morning service, and the closing theme will be on "Our Evangel." A pleasing feature of the programs as printed is that on the fourth page is given a complete list of the San Diegot churches, both of the city and county, with their pastors, thus emphasizing the fact that the First Church is not standing apart from the other churches, but all together, with the whole-hearted fellowship which characterizes the San Diego group, are acting unitedly as hosts to the Conference.

Among the Churches.

San Francisco, Italian.—Three new members were received last Sunday.

Oakland Boulevard.—Three persons were welcomed into fellowship Easter Sunday.

San Lorenzo.—At the Easter communion service one person was welcomed into fellowship.

Los Angeles, Mesa.—The new building will be dedicated May 24th. Mr. E. S. Wakeman is pastor.

San Francisco, Mission.—Nine persons were received into membership on confession and thirteen children were baptized Easter morning.

Corona. –Rev. Chester Ferris has resigned the pastorate of this church. He came to the church in 1907, and under his leadership the present splendid church edifice was built.

Los Angeles, Lincoln Memorial.—The new building of this church, which was purchased from the Salems German M. E. Church, has been moved onto the lot just off Central Avenue on 34th street, and has been put into condition for use. The dedication services will be held on Sunday, May 10th.

Angels Camp.—One young man was received on confession Easter morning. The church was full at the evening exercises. The principal of the High school is aiding the church greatly by leading the music. The church is planning to entertain the newly organized association, which meets here May 5-7.

Oneonta Park, Pasadena.—Oneonta Church, Oneonta Park, received 19 into membership Easter Sunday—all adults save one, a boy, joining with his parents. The C. E. Society of this church has a membership of over 100, probably the largest in the county. It is a very much alive society, with meetings of a hundred and a spirit that is decidedly unusual. Church numbers over 150. It owns land upon which to build a suitable house of worship, which it will probably proceed to do when restrictions (building) run out next January. Christian and church work are delightful in this region, in spite of the out-of-doors climate.

Woodland.—"Holy Week" services have been conducted for the past four years with growing interest and attendance. The pastors of the city have assisted each year, bringing appropriate sermon messages for each day of "Passion Week," and Mr. Streeter, the pastor of the Congregational church, has given the scripture exposition. Easter morning at the close of the sermon, eight were received into membership, making twenty that have united in the past four months, and more than fifty since the pastor came to the field three and a half years ago. A "Y. P. S. C. E." has recently been organized and the members, many of which are in the high school, are enthusiastic over its promising success.

Lodi.—The Lodi church was filled at the Easter services last Sunday morning, four were received into membership on confession, and the Sabbath-school reached the high water mark, 240 being in attendance. The pastor is preaching ten-minute sermons to the children at the Sunday morning services, which are awakening a good deal of interest, as many as 170 members of the Sabbath-school have been in attendance. Under the direction of the pastor and the committee of 25 citizens Lodi has just closed a great Anti-Saloon campaign. Every inch of the ground was contested vigorously by the opposing forces, and although it ended with the defeat of the "drys" it was by the small margin of 7 out of over 1500 votes, and the dry people feel that as Lodi is in the centre of the wine grape-growing district this is more a victory than defeat.

Weaverville.—Easter week was observed with special meetings. The services were well attended. The pastor gave talks on such subjects as "What Is Christianity?" "Why I Am a Christian"; "Why I Am a Church Member"; "The Meaning of Christ's Death." On Easter, both morning and evening services, the church auditorium was not large enough to accommodate the crowd; some were turned away from lack of room. In the morning the service consisted of special music, sermon, baptism, reception of new members and communion. Many went away deeply impressed by this service. In the evening the choir rendered an Easter cantata, interspersed with readings by the pastor. Eight were received into the church on confession and by rite of baptism. Four of them were heads of families, the rest high school scholars and a business man. This is an increase in membership of seventy-five per cent. in the two years of the present pastorate.

Palo Alto.—Easter was a day of unusual interest in the church at Palo Alto in that eight young people from the Sunday-school came into membership with the church. As an appropriate setting the Sunday-school conducted the Easter service preceding the communion. There were three others who were received from other churchs. Rev. R. H. Campbell had conducted a series of Lenten services for three preceding Sunday evenings closing with a fourth upon the evening of Good Friday. A quartet, composed of men of mature and sincere Christian character, and a most appropriate selection of music, including solos and organ numbers, added greatly to the impressiveness of these meetings. A vaction of ten or twelve weeks, beginning with June first, has ben granted to Mr. Campbell of the Congregation church of Palo Alto. This time will be spent first in a leisurely trip across the continent, visiting some of the

large cities and later in attendance upon the summer school at Harvard.

OLIVET CONGREGATIONAL CHURCH, OAKLAND.

The new parish house for Olivet Congregational Church is almost completed and was occupied for the first time on Easter Sunday. This was surely a most appropriate occasion for the beginning of the new life of larger opportunities and greater activities, which are now possible for Olivet church in its own home.

The artistic little edifice has been erected at a cost of over $6,000, making a valuation of the entire property of $10,000. Much gratitude is felt by the building committee and helpers to the Prudential Committee and the Church Building Association for their generous assistance in obtaining this new home; and the kindness and genuine interest shown by the architect, Mr. Newman, and the builder, Mr. Gordon, have also been appreciated.

All the services of Easter Sunday were beautifully arranged and the large attendance showed the interest of the neighborhood in this new church and its parish home, which

the pastor, Rev. Benjamin Gould, and the members hope to make a center for social and religious life in this part of Oakland. Five new members were received at the morning communion service and the Sunday-school and Young People's Society are steadily growing.

The Women's Guild gave a dinner with a concert following on Friday evening as a house-warming. The crowds that came not only helped toward the Guild's furnishing fund but taxed the capacity of the hall and proved the reaching-out possibilities for this church with its enthusiastically hard-working members and their able leader.

Mr. Gould leaves soon for England and when he returns will bring with him a bride. During his absence, Rev. Sidney Wilcox and others will serve in his place.

M. H. C.

THE WELCOME LUNCHEON.

If you are a woman interested in things worth while, such as civic righteousness, social service and Interdenominational Missions, you will make every effort necessary to attend the luncheon at the Fairmount Hotel, San Francisco, Friday, May 8th. On this occasion one thousand women will gather to greet and honor and listen to Mrs. Helen Barrett Montgomery, who is of world-wide fame in all these big movements for universal Christian civilization. It is just possible, also, that we may have Mrs. Peabody with us, which will be quite loading us down with pleasure and privilege. Mrs. Peabody classes with Mrs. Montgomery in attainments, and has been with her in this round-the-world trip. Will you be one of a thousand? The hour will be one o'clock and the price of the luncheon, unlike our menfolks' favorite $5.00 dinners, will be only $1.50!

JESSIE H. ROSS,
Chairman Denominational Press Com.

"WHAT WE BELIEVE."

The Scottish Rite Auditorium addresses on "Our Changed Conception of God," "The Changed View of the Bible," and "Christ from the Modern Point of View," have been printed in pamphlet form.

They may be had as follows: One copy, five cents; six for 25 cents; fifteen for 50 cents; thirty-five for $1.00.

WASHINGTON.

Snohomish.—The pastor, Robert Murray Pratt, has entered upon a second year with the church. The building is open every day, and three classes use the gymnasium. Large audiences attend the Sunday services. On Easter Sunday twelve were received into fellowship—ten on confession, four from the Sunday-school.

Seattle, Fauntleroy.—At the last communion service twenty-one persons were welcomed into membership, eight uniting on confession. This church has at 7 p. m. each Thursday a mid-week supper, which is served at 15 cents a plate. This is followed by the prayer-meeting at 8 o'clock. At the meeting on the 9th of April there was an interesting address on Missions by Dr. Tallmon of Lintsing, China.

EASTERN WASHINGTON AND NORTHERN IDAHO ASSOCIATION.

By J. Edwards.

The twenty-second annual meeting was held April 13th and 14th, at Pilgrim Church, Spokane, Rev. E. E. Burtner, pastor. The churches were well represented by pastors and delegates. The Rev. J. L. Keene, of Hillyard, gave the moderator's address on Tuesday afternoon on "The Qualities of a Successful Pastor." President Penrose, of Whitman College, gave an address on "The New Congregationalism," and Dr. Harper of Spokane on "Systematic Giving."

In the evening Rev. Walter C. Veazie of Ione preached the associational sermon on "The Lord as Our Shepherd, Guide and Provider," founded on the 23rd Psalm.

The reports of the churches were especially encouraging, nearly all reporting increased membership. Some of the additions to membership are as follows, mostly on confession of faith and during this year: Hillyard 18; Colfax, 18; Corbin Park, 22; Five Mile Prairie, 7; Vera, 4; Lincoln Heights, 12; Malden, 8; Kellogg, 28; Westminster, Spokane, 59; Plymouth, 18; Trent, 22; Almira, 14; and others.

All the churches, Sunday-schools and other auxiliaries, that have ministers, are in better condition, probably, than they have been for years, and a hopeful and optimistic spirit prevails. The efficiency campaign has created and developed an evangelistic spirit, which will bear fruit in the near future. The ministers are finding out that they can be evangelists as well as preachers and pastors.

The meetings on Wednesday were full of interest from the beginning to the end. Addresses were made by Rev. C. H. Burdick, of Deer Park; President Penrose, Dr. H. C. Mason, of Seattle, Rev. Frank Dyer of Tacoma, Superin-

tendent Scudder, Prof. Davis of Whitman College, Rev. B. C. Preston of Spokane, Rev. E. A. King of Seattle, Rev. Clayton Judy of Kellogg, Ida. The new pastor at Walla Walla, the Rev. Frank N. White, made the principal address in the evening on "Evangelism." He made a favorable impression as a brilliant and forcible speaker.

Resolutions were adopted commending the action of Secretary of the Navy Daniels, prohibiting the use of alcoholic liquors in the navy, and memorializing Congress to pass an amendment to the constitution for national prohibition of intoxicating drinks. The proposition of L. J. & E. Colman of Seattle, to obtain 700 acres of land for Congregational purposes was received with enthusiasm.

Church News Notes.

The Colfax Ladies' Aid contributed $1,100 toward the support of the church during the year. The C. E. Society of Colville helps to educate a Chinese girl. Rev. S. A. Waters, of Plummer, Ida., has regular preaching appointments at Worley, Ida., on the Milwaukee railroad. Among the members of the Brewster church, Okanogan county, are seven denominations. There is a strong sentiment in favor of building a church at Vera in the near future. The C. E. Society takes care of the evening service at Lewiston, Ida., to enable the pastor, Rev. F. O. Wyatt, to fill another appointment. At Dreary, Ida., the Sunday-school has doubled since last fall, and a new bell has been installed in the church building. Bonners' Ferry's Union Church, consisting of Presbyterians, Methodists, "Christians" and Congregationalists, is working harmoniously under the ministry of Rev. H. L. Preston.

Mr. C. C. McEachran, one of the most active laymen in the city was made moderator for the coming year. Mr. T. H. Brewer and Mr. McEachran acted as toastmasters respectively on Tuesday and Wednesday evening following the banquets when some brilliant speeches were delivered. Th pastor of Pilgrim church and all the people connected therewith, did everything possible to make the visitors feel at home, and the fellowship was sweet and beautiful.

Spokane, Wash., April 17th.

The Home.

WHEN'ER I BROOD IN BAFFLED MOOD.

When'er I brood in baffled mood,
And fret at the decrees of fate,
I know that some beatitude
Will compensate, if I but wait;

Just as some watcher in the night
In vasts of darkness deep withdrawn,
Knows that upon his clouded sight
Will burst the welcome flower of dawn.

—Clinton Scollard in the Churchman.

TH CHILD'S IDEA OF GOD.

Too much effort is being made in these days to make religious teaching concrete and to bring it down to the level of childish understanding. The effort is an insult to child nature, which is singularly adapted to the unseasoned comprehension of high and holy things, and it results in the dissipation of that beautiful reverence which is the birthbright of every normal child and makes of religion a common, earthy affair for which the child has but is thoughtful, he is led into trying to reason out things which lie quite beyond the sphere of reason, and he becomes hopelessly confused and bewildered.

An incident forcibly illustrating this point was recounted at a convention of mothers. A Sunday school teacher had been requested by the superintendent to explain to her class of babes the reasons why Christ is called in the Bible "the Lamb of God." She made a painstaking attempt, with the help of pictures and stories, to make the matter very simple and very concrete, dwelling on the gentle nature of the lamb and urging the children to imitate it. When she had finished one little girl put up her lip and wailed out: "But I don't want any wool to grow on my back!" In dismay the teacher drew the little one aside and tried to straighten out the tangle. For some time she labored in vain, but at last the child's face cleared, and she cried: "O, now I know! It's to be a lamb inside!"

Probably that child would never have had a moment's difficulty with the symbol had not her well-meaning teacher pushed the figure too far. Children understand symbolism, perhaps, better than we do. Theirs is the blessed age of inspired imagination. As with the race, myth came first, philosophy after, so with the developing man comes first a beautiful attitude for vague and figurative ideas and afterwards the insistent demand for demonstrable fact and the reason why.

Another illustration of the same thing is afforded by the experience of another mother, whose little boy asked her continually, "What is God?" She told him first that God was the one who made the world, that God made her little son, etc., describing all the functions of the All Father, but not attempting to describe his essence. Still the child was not satisfied, but returned daily to the attack with the question, "But what is God?" At last, driven to the Scriptures for light, she said, "The Bible says that God is Love." "O, is he?" exclaimed the little fellow, in a tone of great relief, and perfectly satisfied with this large and vague idea he went about his play. As that child grows up he will have no image of "the man in the next room," no "magnified and non-natural man," to complicate his idea of God. His notion of the Father in heaven is big enough to hold all that philosophy and theology may have to tell him by and by.

But if, in her desire to make her words comprehensible, his mother had given him a concrete and definite idea of God, she would have laid the sure foundation of trouble. How many mothers are shocked daily by the unconscious irreverence of the little ones, who ask such questions as whether God has an overcoat—questions which show that the result of the effort to bring down the infinite to the level of the things that can be touched and handled, is to make of the child little better than a pagan.

Very often mothers—and fathers, too, for that matter—are led into making silly and untrue statements through an effort to answer the everlasting interrogations of their children. Not infrequently these questions are perfectly idle and purposeless. But whether that be so or not, the little ones may as well learn early that it is of no avail to demand to be told all about the unseen world just as they demand to be told about the world of sense. It is wiser far to stop speculation by saying merely, "I don't know; no one knows about that," than to allow one's self to be entrapped into making ill-judged assertions about the inexplicable. In short, it is better to adjust the child's mind to the things of the spirit than to try to adapt the things of

the spirit to the child mind. Nor is the task so difficult as it seems. More often accomplished by the serious, reverent tone of mother"s voice when speaking of sacred things than by any words of wisdom she may use.

But there are mothers who remembering certain religious terrors of their own, fear to put their children in dread of God by speaking solemnly of him. I know even of one mother who teaches her baby to pray only to that gentle Jesus, "who was once a little child," feeling that it will be less awe-inspiring to the little one than to be asked to address its Father in heaven.

It seems to me there can be no greater mistake than this, except it be to teach the children a one-sided idea of God, dwelling only on his divine forgiveness and long suffering love, and ignoring his majestic power and his hatred of unrighteousness. There is in all this an ethical loss well-nigh irreparable. If the children are not to be taught to reverence the will of God, and to fear his divine displeasure, then they will learn such feeling but slowly when they are grown. Many a little child who suffers no false terror of an avenging deity is yet powerfully stimulated to right conduct by the thought that God knows and cares what the least of his children is doing. To rob a child of this right and natural motive is to assume a serious responsibility.

Another needed warning is to be careful in teaching Bible stories not to lay the foundation of future bigotry and intolerance. We all know how readily children learn to criticise those who differ from them, how easy it is for them to get into the habit of thinking that there is no religion outside their church, no education outside their school. Many Sunday school teachers unwittingly aggravate this tendency by making much of the wickedness of the heathen, and the fearful guilt of idolatry, failing to make clear to the children that idolatry was sin in the Israelites because they knew better, but that in unenlightened races it is merely a blind groping after God. The child will gain nothing of reverence for the truth by being taught to despise even the humblest truth-seeker.—Mary B. Hart.

For The Children.

GRANDAMA'S S'PRISE.

Benny and Kitty were brother and sister. All their lives—Benny was nine, and Kitty six—they had lived in a city. Now they had come to the country for the first time, to stay with Grandma.

"Come and wave good-bye," said Grandma, as Daddy and Mother climbed into the automobile.

They waved good-bye, but when the automobile had turned the corner, and they couldn't see Daddy standing up to wave, nor Mother fluttering her handkerchief, they felt queer.

"You're crying," said Benny.

"I think my eyes are getting washed," explained Kitty, hastily, "and so are yours!"

Benny rubbed his eyes very hard. Grandma looked at them, and said,—

"It's about bedtime, dears."

When they were safely in bed, and had said their prayers to Grandma, the queer feeling came back. They remembered that Daddy and Mother were far away. Their eyes had to be washed again! Then Grandma smiled at them.

"Oh, I forgot," she said. "I've the finest surprise for you you to-morrow."

Benny lifted his head from the pillow, and looked across at Kitty's cot.

"What is it, Grandma?" he cried eagerly.

"Please tell," added Kitty, siting up.

"No, you must wait till the morning, and see it," said Grandma. "It has four things where the wheels of an automobile would be,—but it isn't an automobile.

"What can it be?" puzzled Benny.

"I do not want to know," murmured Kitty. But she lay back, sleeply.

"It has two things where the lamps of the automobile are," went on Grandma, putting Benny gently down, "and a thing that makes a noise,—but it isn't a bell."

"It—must—be—funny." Kitty's voice trailed off into silence.

"I—hope—morning 'll—soon—come," yawned Benny. Then he, too, went to sleep; and Grandma stole quietly from the room.

The next morning she came in to help Kitty dress. Of course, Benny dressed himself. Then they had breakfast, and Benny said,—

"Now, can we see your s'prise, Grandma?"

"This way," and Grandma led them out into the yard.

They saw a beautiful big cherry-tree, and a little ladder was leaning against it.

"It's lovely. But it hasn't four things, and two, and a noise," said Benny.

"No, it hasn't," agreed Kitty.

Then Grandma called,—

"Trixie! Trixie! O Trixie!"

There came running to them the dearest little fox terrier you ever saw. It had tan spots on its tail, and on one ear; and it jumped, and frisked, and barked, and wanted to make friends right away!

When they had played together a little, Grandma said,—

"But what has Trixie, where the wheels of the automobile are?"

"Legs," cried Kitty.

"And its eyes are instead of lamps," said Benny; "and it makes a noise with its mouth."

"With its tongue," corrected Kitty.

Grandma smiled.

"You've guessed my riddle," she said. "Now, you may gather cherries for a pie for dinner, and Trixie may play with you."—Frances Harmes.

ELIZABETH'S CHOICE.

This is a true story about a little girl named Elizabeth. She was ten, and she had a sister Lucy, who was eight, and a little sister Frances, who was only four.

They were very nice little girls, and they loved one another dearly. Elizabeth was generous and unselfish, and often sacrificed her own pleasure to make her sisters happy.

Grandma liked to reward Elizabeth for her unselfishness, and so, one day, she said to Aunt Daisy:—

"I have asked the little girls to come over this morning and get the presents we brought them from Europe. I am going to let Elizabeth choose the one she likes best. I think she deserves a reward for sending Frances driving

with Aunt Mary yesterday, in her place. She was very good to give up her treat to make her little sister happy."

The little girls soon arrived, and Grandma kissed them and helped them to take off their coats and hats. Then she led them into the living-room. The three gifts were lying in their boxes on the table; a turquoise ring, a litle pearl locket, and a bracelet with a tiny clover on it.

"Oh, how lovely!" cried Elizabeth. "Weren't you good to bring us such pretty presents, Grandma?"

"Which is for me?" asked Lucy, with shining eyes.

"Me choose, Grandma?" said little Frances, with an engaging smile.

"No, dear," answered Grandma, "Elizabeth is to have first choice this time, because she was so good to let you go with Aunt Mary yesterday. Come, Elizabeth, which do you like best?"

Elizabeth clasped her hands and drew a long breath of excitement and rupture.

"They're all so beautiful," she said. "May I really do just as I like about choosing Grandma?"

"You certainly may, dear; this is your choice.

Elizabeth looked at the gifts again closely, and touched each with a careful finger, lingering over the locket. Then she glanced at Lucy's wistful face, and at Frances, who was resting her litle nose on the edge of the table in her endeavor to see the pretty things.

"Which do you wish you had, Lucy?" Elizabeth asked suddenly.

"Oh, the ring, the ring!" cried Lucy, dancing up and down.

Elizabeth took the ring from its box and handed it to her, and was nearly choked by Lucy's "bear-hug."

"Which do you like best, Frances?" Frances stood on tip-toe and waved a fat hand.

"I fink I'd ravver like the bracelet," she said. Elizabeth clasped it on her chubby arm, and Frances gave her a big, big kiss.

"Then this is mine," said Elizabeth, joyously, taking up the little pearl locket. "It's just what I wanted, Grandma. Thank you a hundred times for it."

As she kissed Grandma, she whispered, "It's lots of fun to have first choice, isn't it?"

Grandma looked at the little sisters dancing for joy, and then at Elizabeth's radiant face, and smiled.

It is when you are generous," she said softly.

What do you think of Elizabeth's choice?—Amy V. Beal.

GEMS OF THOUGHT.

The loftiest bird of flight is often the poorest singer.

The rooster that crows the loudest is often the greatest coward.

The "rocky" individual does not always come down with the "rocks."

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